

Whosoever shall call on the name of the Lord shall be delivered. (Quality: Very good)

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Date: 14 March 1979

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[0 : 00] With the Lord's help, I will direct your attention to the prophecy of Joel, the second chapter, the thirty-second verse.

The last verse, the second chapter of the prophecy of Joel. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered.

For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered. For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Do we not constantly find in the scriptures that where there is a solemn pronouncement in regard to the outpouring of God's judgments upon the nations, upon people collected together, the gospel.

[1 : 39] However, at the same time, there is also the gospel set forth, often in simple terms, and yet we may say in broad terms.

The gospel itself is not narrow. If we should think so, then we are mistaken. It is true that the election hath obtained it, and the rest are blinded.

At the same time, none can ever legitimately say that they are excluded from the call of the precious gospel which we have in our text.

There are two sides of looking at this. We know that who are appointed to be saved will undoubtedly be saved and will indeed hear this penetrating call of God to the soul.

But none will ever be able to put themselves outside of it by saying, I don't know whether I am chosen.

[3 : 13] I don't know whether I shall obtain favor with God. We would speak carefully and reverently, but there is a sense in which we may find out.

Esther was put in a situation when wicked Haman had laid his plans for the destruction of the Jews that necessitated her going in unto the king.

And the matter was so pressing that she had no alternative but to go. And she said, I will go in unto the king, which is not according to the law, and if I perish, I perish.

The matter, the occasion, was desperate. But let us not think that Esther was possessed of a rebellious spirit.

Esther was possessed of a lawlessness in her spirit. One would rather believe this, that though by reason of her necessity she must go in to the king, and yet it was needful that the king should hold out the scepter to show acceptance.

[5 : 09] She ventured, believing, hoping, even expecting that the king would see her and hold out the golden scepter.

So that she was accepted. Now this is a wonderful example of a sinner being in a desperate case, being the subject of apparent destruction, with only one possible way of escape.

One has paraphrased Esther's experience like this, I can but perish if I go. I am resolved to try, but if I stay away, I know I must forever die.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

Here is the broadness of the gospel. Is it not David that says somewhere, thy commandment is exceeding broad, broad, so broad that it is capable of gathering in the vilest sinner, the worst character, the one that is defiled without, and also defiled within.

[6 : 56] There is nothing in this verse to hinder any person from calling on the name of the Lord. Now sometimes we may be glad of this, glad of it, glad of it in our beginnings when perhaps we feel that we cannot be put among, cannot be among the people of God.

That is so. But some may be here this evening who need to be reminded of the wideness, broadness of the gospel here, whosoever shall call on the name of the Lord shall be delivered.

So simple. And that is why the carnal mind, an unbelieving spirit, will object to it.

Can you really say sometimes that your unbelief is saying it cannot mean what it says? we are exhorted by the Lord Jesus himself to repent and believe the gospel.

Believe it. Believe that it is capable of saving you, of saving me.

[8 : 44] You see the work of the spirit is not concluded after we are convicted of our sin and when the revelation of Christ is given to us so that we are indeed those that hope in God.

How many times some of us have needed to be reminded of these words whosoever shall call on the name of the Lord shall be delivered.

When we are called by grace we do not lose ourselves. what we were before we were called by grace in our carnal nature is still with us and will still raise objections as to why it is no use for us to call or perhaps to suggest that we should seek every other means and only resort to this as the last ditch so to speak.

Nevertheless the children of God value the words of the gospel. We read in the Acts of the Apostles of the fulfillment of part of this prophecy of Joel on the day of Pentecost.

The gospel went forth in power in a remarkable way and this was the burden of it that whosoever shall call on the name of the Lord shall be delivered.

[10 : 57] And it's the burden of the preaching of the gospel today. There are those that may try to lay other important facts before us.

Is there object to discourage us? Do we hear such a question? are you among the election of grace?

Have you an evidence of the grace of God in your soul? it may be that you would be at a point if you were going along with the hymn which says zeal extinguished to a spark, life is very, very low, all my evidence is dark, marks of grace I cannot show, and such questions would be penetrating, would be devastating, would be so many questions that would thrust us into the pit if it were possible, but this world will still remain.

However bad you are, and this is an individual experience, however bad you are, whosoever is not outside of you.

Many of these blessed verses in the word of God have no conditions attaching that whosoever shall call on the name of the Lord.

[12 : 55] It's broad enough, some may even go so far, if they're possessed of a pharisaic spirit, to say it's too broad.

We want to put a few tags on, we want to put a few braces on, it's too broad. There are times when the people of God in their deep extremities are glad for the broadness of the gospel truth.

Whosoever shall call on the name of the Lord shall be delivered. What a word this is to the despairing soul.

Ho, ye despairing sinners, come and call upon the name of the Lord. No easy thing, because principally we have the opposition of the pride of our own hearts.

don't lower yourself. But by the mercy of God there is that worked in us to will and to do of his good pleasure.

[14 : 21] And so when we call upon the name of the Lord we shall freely confess it is the work of God. How wonderful that in spite of myself, in spite of my sins, in spite of what other people say, yet the word still shines forth whosoever shall call on the name of the Lord shall be delivered.

Well now, we shall not call upon the name of the Lord. neither shall we have a desire so to do unless we see something in and are attracted to the name of the Lord.

We may remind ourselves of the words and the acts, there is none other name under heaven given among men whereby we must be saved.

Must is an important word in gospel preaching, in gospel hearing. No perhaps, no maybe, but must.

The only way in which we can come at and come to salvation is by calling on the name of the Lord.

[16 : 04] And as it is so, there is deliverance. A legal spirit may sometimes induce us to impose all sorts of restrictions and to place on us all sorts of shackles.

But one has well said, break off our legal chains, O God, and let our souls go free.

Now, the free person, made free by the power of God's work, will indeed call on the name of the Lord.

Desperation will sometimes free us from our shackles. Desperation will sometimes enable us to break through all restrictions, especially if we should take heed to what is written.

whosoever shall call on the name of the Lord shall be delivered. The name of the Lord is a strong tower.

[17 : 30] The righteous runneth into it and is safe. So then, here is represented to us the name of the Lord as being a place of security.

The name of the Lord as being agreeable to the cities of refuge in the Old Testament. The manslayer, if he reached the city of refuge, was assured of refuge indeed.

No one could touch him once he was inside the city of refuge. No one can touch the sinner, whoever he is, or she is, however bad, however deserving.

No one can touch that person when they call on the name of the Lord and recognize that name is a strong power.

Recognize that once there, once assured that that name covers them, then they can rest content. And then again, who is he that will harm you, if ye be followers of that which is good?

[19 : 06] this is good, to call on the name of the Lord. Well now, when we think about a word like this, the name of the Lord, many scriptures may come to our mind.

We think of our Lord himself, with the blessed name of Jesus, for he shall save his people from their sins.

This word speaks to us of deliverance. He shall save his people from their sins. God and that will extend over the whole of our life.

The whole of our life. This is a good word for us to have set before us in the early days of Christian experience, and it will be an equally good word on our dying bed.

If we should be confronted, and may God preserve us from it, but should we be confronted with much darkness and much distress intensified by the knowledge that our life is ebbing away from us, and we shall soon be called to stand in the presence of Jehovah.

[21 : 06] The gospel remains the same. It's equally powerful if grace is given to call upon the name of the Lord.

As it has been in previous days and months and years, we shall never be at a spot where this word will be ineffective.

You may say what grace we need, but the word of God tells us this, he giveth more grace, so that we are willing to call on the name of the Lord.

We may be subjected to many temptations, who, how can I know that I shall be delivered?

Esther didn't know that she would be delivered when she went in to the king, but she was delivered. King Ahasius put out his scepter, and she knew that when she was accepted, she knew that she could pour out her heart, she knew that she could make her requests.

[22 : 29] and this is the tenor of gospel teaching, whatever temptation any of you might be under as to calling upon the name of the Lord, oh, that you may recognize its power.

You see, this in a way is why it is so important for us to recognize the strength of our prayers in the concluding word for Jesus Christ's sake, for the name of Jesus.

So, we have uttered our petitions before God, but now, in our last sentence, we call upon the name of the Lord.

And if we are to be delivered from whatever distress or trouble may be ours, it can only result in our calling upon the name of the Lord.

We may utter many things in our prayers, but if we are to be delivered, it is the result of calling upon the name of the Lord.

[23 : 59] Everything depends upon our concluding petition for Jesus' sake, for the name, in the name of our Lord Jesus Christ.

Our prayers will be void indeed, unless they include a calling upon the name of the Lord. By that means we may hope for and expect deliverance.

Now God brings his people into all sorts of tribulations, differently disposed, in order that we might, indeed, in order that we must, call upon the name of the Lord.

Now, what about the prayers that we've uttered? Maybe we couldn't say but a few words, or perhaps we've been valuable, giving every detail of our trouble.

But, this is the prevalence, in calling upon the name of the Lord. Jesus Christ is indeed a saviour and a great one, but deliverance in our day is not only brought about by the Lord's death and resurrection, but also by his intercession.

[25 : 47] And for this, he ever liveth. So then, whosoever shall call upon the name of the Lord has this important exercise of faith, that the name of the Lord speaks of a person that lives.

The gods of the nations have no life in them, certainly not eternal life. People may make men gods, but they are restricted.

they have no power over death. The people of God need to believe in God who has power over death, who has power to deliver a person from going down into the pitch.

and that person is the almighty God revealed to us in the face of Jesus Christ.

If you should say, well, we know this to be true, no doubt you do, but sometimes we can be covered with pains and aches and distressing thoughts and darkness and the evils of our nature that we quite fail to remember the importance of these words, the gospel indeed in the Old Testament, which says, and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered.

[28 : 07] So none of us this evening in the sound of my voice can say that it's no use coming. May you not try.

May you not remember this which is written and it shall come to pass. It shall come to pass. And if God says it shall come to pass, we shall certainly read later on, or have it written into our own experience and it came to pass, that whosoever shall call on the name of the Lord shall be delivered.

delivered. Delivered from what? Delivered from our sins?

Indeed. Indeed. Indeed. How often we may need to call upon God, upon this prevailing name, upon this name which has inscribed in it salvation?

I say how many times may we find it necessary? Because each day we have added to the book. It is quite true that the Lord has but to speak once.

[29 : 44] Pardon into the soul and that is effective both for sins past and sins to come. But there is also a daily experience.

Daily to feel myself undone will make me haste to kiss the sun and on my knees for pardon seal.

We do want to be right with God. Nothing is worse in the view of the living family of God than to be wrong with God.

God is God to God to God to know ourselves what our feelings are.

We may look at some very godly people esteem them as godly and gracious people and can't imagine that they would ever make a confession that they are so troubled because God hides his face and they feel it to be because they are wrong with God.

[31 : 09] And I mention this just to show that every man woman and child must bear their own burden and every man woman and child must have an individual experience of the glory and excellency of these words that whosoever shall call upon the name of the Lord shall be delivered.

We read in the twelfth chapter to the Hebrews some counsel in regard to running the race that is set before us.

Wherefore see we are encompassed with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us.

Two things there from which we need to be delivered. Lay aside every weight. You know the word of God speaks about false weights.

which are described further as an abomination to the Lord. False weights.

[32 : 37] Weights which are not acceptable with God, are not mentioned in the word of God, but have resolved themselves from parade pride, from carnal inventions and so on.

The weight lay aside every weight. There are certainly times when God lays on weights, but remember this, that God's weights are always just.

False weights cannot come under this category. Such weights are an impediment to our running the race that is set before us.

We may just stay to look at one or two of these. During our conclusions from those that are athletic and run in races amongst men and so on, we know that they have as little weight even in their clothing as they can have so that they may run the faster.

Now how does this make its application to the children of God? Have we the weight of our own righteousness righteousness?

[34 : 37] Have we the weight of self righteousness? The word of God speaks like this, be not righteous over much.

Now that's a weight. And so that prevents us running the race as swiftly as we would. And the scripture says, lay aside every weight.

But we may say, I can't lay it aside. It's a weight that clings to me, even if it is false. Even if it is that which emanates from my carnal nature.

How should I be delivered? The instructions from God are before us. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered.

And then in the next place there is the sin which does so easily beset us. Now this may be quite different in each of our cases this evening.

[35 : 55] You see, it's not just a sin which besets everybody. One has one weakness, one has another weakness.

And yet a third may be different again. The individual knows the sin which does so easily beset him or her, as the case may be.

And how shall we be delivered from our setting sin? It's like a sore that keeps breaking out. It's like a wound that bleeds and bleeds again.

The answer is before us. Whosoever shall call on the name of the Lord shall be delivered. And you know, some would be able to say this, that for years they were troubled with a besetting sin.

and then the time came when God did something and that sin became no more besetting.

[37 : 19] Maybe another one took its place. But from that besetting sin they were delivered. And well now, calling upon the name of the Lord for deliverance must involve the exercise of faith looking upon the blood.

We must have blood theology if we are to be saved. And therefore if this is to be our wonderful experience that whosoever shall call on the name of the Lord shall be delivered it will be under these circumstances.

The circumstances that prevailed in Egypt when the avenging angel went through the land. The Lord commanded a lamb to be slain.

the blood to be carefully poured into a basin and that blood to be upon the lentils and doorpost of the houses.

And the Lord said when I see the blood I will pass over you. The blood speaks to us of the name of the Lord that you come to pass that whosoever shall call upon the name of the Lord shall be delivered.

[39 : 11] Calling upon the name of the Lord looking at the blood and do remember dear friends that as you may have faith to look at the blood you're looking in the same spot that God is looking.

You know the scriptures do not say when you see the blood I will pass over you but he says when I see the blood I will pass over you but if our faith is to be strengthened if we are to realize the sweetness of deliverance in our soul as well as perhaps a physical deliverance we shall need also to look upon the blood now you know there's no restriction as far as I know that a person should not look on the blood we read in the scriptures of seeing light in God's light what does the blood speak to us about what light have we on it the scriptures declare the blood of

Jesus Christ cleanseth us from all sin what does that mean about deliverance he has spoken of it shall come to pass that whosoever shall call on the name of the Lord shall be delivered therefore looking on the blood calling upon the name of the Lord hope must surely spring up of deliverance what is more God honors the faith that he has worked in us deliverance in Christian experience is a wonderful day we may find a number of days in our lives of deliverance deliverance from all sorts of enemies we read of enemies coming from all directions sometimes the scriptures tell us that three nations would join together with a determination to blot out

Judah to overcome Israel what happened in Jehoshaphat's day he said neither know we what to do but our eyes are upon thee what was he doing he was calling upon the name of the Lord have we followed Jehoshaphat and eyes are upon thee deliverance as you know was given but faith was in their hearts because it was when the priest went forward and began to praise the Lord that the Lord commanded deliverances one of the strange effects of the activity of faith is that the people of God at times can praise the

Lord before deliverance comes because they see the prevalence the power the suitability and the acceptability of the name of the Lord and beholding the blood they say we shall surely be saved we shall surely be delivered we shall surely be brought out now there's another aspect of calling upon the name of the Lord with our eyes looking upon the blood the blood of Jesus Christ is that which Satan can never step over if you can look at the blood you won't find Satan looking in that direction we may look down we may find that

[43 : 56] Satan attempts to direct our attention everywhere and if we should think of the blood if we should think upon calling on the name of the Lord he will attempt to induce us to some other occupation I say you will never find Satan looking in that direction and in that sense if he's not looking in that same direction that you are then he will go you see the blood is effective pleading the blood of Christ I may my fierce accuser face and tell him thou hast died the result of calling upon the name of the Lord of anticipating deliverance even before deliverance comes because the name of the

Lord speaks to us of Jesus Christ dying upon Calvary for in Mount Zion and in Jerusalem shall be deliverance in Mount Zion and Jerusalem shall be deliverance as the Lord hath said how needful for our faith to draw us that is the faith of Jesus Christ in us to draw us to Jerusalem's gates we find and it shall come to pass in that day that the great trumpet shall be blown and this is referred to in the prophecy of Joel blow ye the trumpet in Zion as you come to pass in that day that the great trumpet shall be blown and they shall come which were ready to perish in the land of

Assyria and the outcasts in the land of Egypt and shall worship the Lord in the holy mount at Jerusalem so then it is in Mount Zion and in Jerusalem that salvation that deliverance shall be known the apostle to the Hebrews he makes a contrast between Sinai and Mount Zion he speaks very powerfully in regard to the descriptive description of Mount Sinai and then he says this but ye are come unto Mount Zion and unto the city of the living

God the living God for in Mount Zion and in Jerusalem shall be deliverance Jesus dying upon Calvary but those that come to Mount Zion and Jerusalem meet there a risen Lord meet there one who has conquered meet there one who has assured deliverance for his people meet there one who has made the promises of God to be both affirmative and confirmative for they are yea and amen in Christ Jesus to the glory of God by us and it shall come to pass oh it shall indeed ye shall come unto Mount Zion and unto the city of the living

God as we are led to Mount Zion we are led to a place of freedom freedom there are no prisoners within the walls of Mount Zion they are delivered people that are delivered people that are saved from their sins people that are saved from their enemies brought into Mount Zion to the city of the living God the heavenly Jerusalem the heavenly Jerusalem how well does Paul put it in the Ephesians sitting together enjoying spiritual blessings sitting together in heavenly places in Christ Jesus now the heavenly places in Christ

[49 : 11] Jesus must speak to us we cannot do anything else but speak to us of deliverance and if we are in a heavenly place in our spirits in Christ Jesus then it is that we shall be free to call upon the name of the Lord in order that we may enjoy the blessings and benefits of deliverance undoubtedly if a criminal is imprisoned and then through the mercy of the sovereign a reprieve is granted and he can go free the gates are open he's a free man now deliverance has some attendant blessings with it one of them is peace peace deliverance from the handwriting that was against us that was contrary to us he took it out of the way nailing it to his cross that's deliverance calling upon the name of the

Lord in our souls looking to the cross seeing victory there as the dying thief that was saved saw victory said when thou comest into thy kingdom remember me what was he doing he was calling upon the name of the Lord to be delivered and one of the blessings of deliverance is peace peace the Lord gave this to his disciples ere he left them to go a little further my peace I give unto you not as the world giveth give I unto you let not your heart be troubled neither let it be afraid peace but accompanying it is joy and that is joy in the holy ghost joy in meditation upon the glories of

Emmanuel the efficacy of his sufferings the prevalence of his cries the wonder of his intercession and of the acceptability of his sacrifice and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered and enjoy the fruit of deliverance those things which attend deliverance joy and peace this may be said in some sense to be the case even in natural situations how much more so in spiritual situations and on such occasions peace joy flows like a river and peace accompanies it may we not recall what the book of

Job tells us when he giveth peace who then can make trouble and this is what the name of the Lord does as we may be blessed with the exercise of faith in it brings peace now we come again to that which is internal you know what peace is and nobody else can intermeddle with it and you know what joy is and no one else can intermeddle with it and only in a very distant sense can anyone else enter into your joy and enjoy your peace God brings his blessings individually to people it's not just a general reception but it's an individual bringing what peace we may have then in anticipation sometimes the

Lord will appear it shall come to pass that whosoever shall call on the name of the Lord shall be delivered for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said not man but as the Lord hath said how good it is to have it shall come to pass on the one side of what is written and the Lord hath said on the other so I think it was John Warburton that rejoiced in that covenant that was fast at both ends and in the remnant whom the Lord shall call may the Lord command his blessing and pardon all that has been a mess amen